

In the Churches

MEN AND RELIGION MOVEMENT BRINGS REMARKABLE QUICKENING OF LIFE IN BOTH MINISTRY AND LAITY

Because of his wide knowledge of the field and his actual contact with the work in many centers, Rev. Charles S. Macfarland, Ph. D., of New York City, who is the executive secretary of the Federal Council of the Churches of Christ in America, was asked to give an estimate of the results of the Men and Religion Forward Movement.

The effect accomplished by the movement appears to be: (1) A widening of the vision by ministry and laity of the possibilities of Christian service; (2) The quickening of the social conscience, bringing to realization the fact that the men of a community have responsibilities for evils which exist there; and (3) Emphasis upon the more specifically religious obligations and stimulus to fulfillment of these in their bearing upon the whole life of man.

The following figures give some conception of the work done during the course of the last campaign on the mainland which was conducted under the direction of Fred B. Smith and Raymond Robins, who will arrive in Honolulu on January 23 to conduct a similar campaign: Meetings, 7062; addresses, 8332; attendance, 1,492,646; personal interviews, 6349; men and boys committed to personal allegiance to Jesus Christ, 7580.

Rev. Charles S. Macfarland spoke of the significance and duration of the Men and Religion Forward Movement as follows:

"It is to be hoped that it is not yet time to write upon either the significance or the duration of the Men and Religion Forward Movement, and yet some things have been clearly accomplished and these give some ground for forecast and prophecy. While I intend to express only the judgment of myself, I may say that in this judgment I have attempted to gather up also the common expression of the leaders of the church so far as I have been able to do so."

"The Men and Religion Forward Movement was, without doubt, ideally, and many would affirm in realization, the most symmetrical expression of the history of the church. It was an ample and impressive illustration of the divine principle of unity with diversity. An evangelism that fittingly began with boyhood, it reached all phases of human life and experience. It took into account both the religious life of the individual, with the necessity for personal redemption, and the life of the race, with its necessity for social redemption. Through the home mission work of community extension, it took the gospel to the workmen in the shops and factories, and through its social service propaganda it then attempted to bring the gospel into the industry itself. While thus severely practical in its scope, it did not neglect the interest of religious education and sent out its Bible teachers with the evangelists and social workers. The comprehensive scope of the movement was illustrated in the enthusiastic emphasis in world-wide missions. Its contrast to the older evangelism was mainly in this, that it concentrated, not simply on one aspect of the gospel, by which means it brought things that had become anomalously diverse into an effective unity. The movement, while thus coming apparently as something new, was really the formulated expression of a common conscience which has been rapidly gathering during the past few years. We have for some time been thinking in the larger terms which it is translated into definite effort and a partial, but potent, expression and action.

Splendid Generalship
"Among the many things which contributed to its general success was its splendid generalship and through its freedom, in the main, from financial limitations. It was a 'campaign' in the real meaning of the word. It was arranged to get the eye, the ear, and the thought of men by a method which was spectacular and yet without offensiveness. One of the chief contributions which was probably not so distinctively a conscious objective but was by no means the least, and may prove to be the greatest, of its accomplishments, was the bringing to expression of the growing spirit of Christian unity. It did not raise disputed questions of faith and order, but proceeded by the simple process of bringing men of varied faiths and orders into a common practical service. Doubtless, there were many at the beginning who felt that it would prove seriously divisive. The attempt, for example, to send out the evangelist and the social service leader hand in hand, was regarded as a dangerous experiment. There was some divisiveness, but in the main, it seems to have related to special things which were not necessarily relevant to the larger effort. At any rate, when we come to look back at the history of the church and witness the extent to which theology, the Bible, and the former evangelism were divisive within the forces of the church, the wonder is that the waters were not more troubled. Taken as a whole, the movement had a wonderfully unifying effect.

"It was a kind of movement to get the enthusiastic interest of the laymen. It was a big job. It proceeded along the line of present-day commercial activities, the lines of combination. It impressed them as exceedingly practical. Indeed, in some cases, the laymen were inclined to turn the tables on their pastors and to complain the ministers had not led off in movements in which, probably, the

ministers had thought they would bring censure if they did take the lead. One interesting fact is that a large number of men, not previously identified with the Christian church, entered enthusiastically into the campaign. In one city, for example, the president of the chamber of commerce was one of the most enthusiastic participants, though he was not, at the beginning of the campaign, a church member.

Success Varied
"Success varied with varying conditions. It seems to have been strongest in the moderate-sized communities. In one large city for example, at the evening mass meeting thirteen meetings gathered an aggregate of only about one thousand while in a smaller city of about thirty thousand, a gathering of over two thousand men came together on a Sunday afternoon while at the same time meetings for older and younger boys were being held. As one inquires in the various cities, he finds a varied estimate, but, in the main, those pastors and laymen who got on the inside of it are almost invariably sympathetic and enthusiastic, while those who criticize are those who were indifferent to the campaign. It is, at present, too early to attempt to estimate the results. The real movement began at the close of the Convention Congress, and not at the beginning of the campaign. In each city, in the nature of the case, a little more could be done than to leave a program, an impulse, and objectives for continued service.

"While it is difficult, with a campaign relating to so many cities and towns, and involving so many elements, to give any very safe generalities, in many cases where the movement fell short it was the fault of, or at least, was on account of the ministers. This, however, has always been true of all evangelism past or present. In a local community and church have always to some degree, more or less, instinctively, resented the coming of outsiders. In this case, it may have been unfortunate that the term 'expert' was bestowed upon the leaders. At any rate, the chief objection seemed to be that men outside a local community were not capable of diagnosing its conditions or prescribing its remedies. At the same time it must not be denied that the movement and its leaders had some of the defects common to all such movements. The chief of these was the common tendency to place the church upon the rack, and sometimes, perhaps, to administer the 'third degree.' On the whole, however, these modern evangelists did this far less than the earliest evangelists used to do. The danger at the present moment is the common one of reaction. The campaign, in the first place, has tired out many of the local participants. The pastors are seeking to bring the churches back into the more regular channels of their work. It is to be hoped that in this the media will be found, and that the forces engendered in the movement will be themselves brought into the regular order and activities of the church.

Many Cities at Work
"Correspondence with several hundred of the main and auxiliary cities shows a large number of communities in which organized work for boys in relation to the church is being vigorously prosecuted, where, before the campaign, no such work existed. Hundreds of shop meetings are now being addressed regularly by the pastors and religious leaders of industrial communities, while, previous to the campaign, the work of the community extension was limited to a very few cities, and also limited in those cities. If the Men and Religion Forward Movement has done nothing more than to bring a great army of pastors out of their studies and away from some of their pastoral calls into the great shops at noon, it would have justified itself. Mission and Bible study will probably not show the effects in so marked a degree, and yet hundreds of churches will continue this work systematically while, previously, it was done in a more or less haphazard way. The work of social service in each community has only been begun, and it is at this point that the greatest objectives were created for the churches. That it has seriously and effectively raised great public questions and has great community effect, there is no doubt. The impeachment of a mayor by a church federation is both an illumination of its effect and a sign of things yet to come.

"While, in accordance with its solemn compact, the movement did not bring into existence any new national organization, it has intensified and unified the work of all denominational and interdenominational organizations and movements which participated either directly or indirectly in it.

"One of the first tasks should be that of arranging for cooperation between the various interdenominational organizations which have participated in the movement, or been influenced by it. The campaign has greatly indicated the objectives and developed forms of service which can only be met by close cooperative action. The work of coordination has been increased in relation to local federation of churches by the inspiring and inspiring of an immense amount of associated work, which calls for such coordinated and cooperative work. On June 1, 1912, over one hundred federations

were reported in process of organization. These federations have been formed in practically all the cities and towns where the conservation of the movement has been taken seriously. Various forms of federation are being worked out of worked at. In a few cases it is a federation of brotherhood; in others, of the male members of all the churches. In some cities several federations are being formed of the Bible classes, the brotherhoods, the mission societies, etc. In one city the churches have federated by a combination with the local Young Men's Christian Association, its board of directors and the Federal Council of churches being one and the same body.

"The Men and Religion Forward Movement has left behind the following permanent possessions: (1) An adequate program for not only the men of the churches, but for the churches themselves, clear at least in outline; (2) It has helped to clear about the permanent synthesis of the various activities of the church, and the aspects of its gospel; (3) It has established, or at least indicated, the relationship between the church and the community and social problems; (4) Its program, it has made clear can be carried out only by the churches acting in common; (5) It has raised the whole question of interdenominational and denominational movements and organizations, their relation to each other, and their questions of the relations of the Young Men's Christian Association and the local church, and the International Young Men's Christian Association; the Federal Council have been brought up for consideration.

Opportunity for Great Things.
"The opportunity is now before the pastors and the churches to do it better. The ideal of the movement could find only a very partial realization in a few short months. This is a witness to the greatness of the ideal. It remains for the pastors and the churches to realize it. When the Convention Congress closed, no one organization was made, the custodian of the future task. It belonged to the churches and those organizations and movements which serve the churches. If this be true, the Men and Religion Forward Movement is still in the future."

ANNUAL MEETING OF WAILUKU UNION

[Special Star-Bulletin Correspondence]
Wailuku, Maui, Jan. 16.—The annual meeting of the Wailuku Union church was held last Sunday evening at the church in connection with the regular services of the evening. The minister's report of the work for the year was given in connection with the sermon of the evening. Both were a resume of the work of the year that has just closed, and touched upon the work of the church since he became the pastor in November, 1905. The minutes of the church meetings held during the year were read by the clerk of the church, Mr. Chas. E. Copeland. Mr. W. Leslie West, the church treasurer, read the financial report of the year, which showed in the current account receipts amounting to \$768.53, and that there is a good balance on hand with which to begin the year 1913.

Interesting reports were then read by Mrs. O. J. Whitehead, superintendent of the Sunday school, Women's Aid Society by Miss Caroline K. Scholtz, vice-president of the society. The election resulted as follows: Trustees: Messrs. D. H. Case, W. A. McKay, O. J. Whitehead, W. Leslie West and Hon. Seiden B. Kingsbury; treasurer, Mr. W. Leslie West; deacon, Mr. A. J. McCleod; deaconess, Mrs. C. J. Schoening; ushers, Messrs. Frank Sommerfeld and M. C. Ayers.

SUNDAY SERVICES
CENTRAL UNION CHURCH.
Rev. Doremus Seudder, D. D., minister. Rev. Amos A. Ebersole, associate minister.
9:30 a. m., Bible school. Mr. Vaughan MacCauley.
10:00 a. m., Sunday Morning Bible Class for young men and young women. Conducted by the associate minister in the Kilohehena Club lecture room.

11:00 a. m., morning worship. Sermon by the minister: "Paul's Ideal of a Church."
6:30 p. m., Christian Endeavor meeting: "Thistles and Hay." Miss Alma Seavey, leader.
7:30 p. m., evening service. "The Present Opportunity." Sermon by the associate minister.
A most cordial invitation is extended to all visitors and strangers in the city to attend the services on Sunday at Central Union church.

METHODIST NOTES.
First Methodist Episcopal Church, corner Beretania avenue and Victoria street. R. Elmer Smith, pastor. Telephone 2234. Personages adjoint the church. The regular services of the church are as follows:

Sunday School at 9:15 a. m.
Men's Bible Class at 9:45 a. m.
Prayer Service at 11 a. m.
Epworth League Service at 6:30 p. m.
Prayer service at 7:30 p. m.
Wednesday Prayer Meeting, 7:30 p. m.

If you do not go to Sunday school elsewhere, we invite you to join one of our classes. You will find the hour not only an enjoyable one but a profitable one. The Men's Bible Class is taught by Judge Quarles and all men will receive a cordial welcome at this class.

The following officers for the year 1913 were elected: President, F. F. Baldwin, vice-president, H. A. Baldwin; Auditor, D. C. Lindsay; secretary-treasurer, R. B. Dodge, F. F. Baldwin, D. C. Lindsay and R. B. Dodge were elected the finance committee of the association.

The financial report will be printed soon and distributed to all donors and others who may wish it.

Y. W. C. A. CLASSES

Miss Margaret C. Tupper, physical director of the Young Women's Christian Association, wishes to announce the following schedule of classes which has just been completed:

Tuesday.
3:15-4:00—Senior class in swimming.
4:00-4:45—Junior class in swimming.
6:45-7:45—Beginners' gym class.
7:45-8:45—Advanced gym class.

Wednesday.
2:45-3:30—Girls' baseball practice.
4:30-5:00—Girls' baseball practice.

Thursday.
3:15-4:00—Tennis.

Friday.
4:00-5:00—Junior gym class.
7:30 to 8:30—Special class in children's games.

BOWDISH READS PAPER BEFORE MAUI MINISTERS



REV. CRAIG BOWDISH
Pastor of Makawao Union Church

[Special Star-Bulletin Correspondence]
WAILUKU, Maui, Jan. 17.—Rev. A. Craig Bowdish, pastor of the Makawao Union Church, read a most interesting paper before a little club of Maui ministers who are pastors of the Maui Union churches or in the work of the Hawaiian Board. The club of four members, consisting of Revs. A. Craig Bowdish, pastor of the Pua Union Church; H. P. Judd, pastor of the Kahului Church and agent for the Board on Molokai; Rev. Collins G. Burnham, agent for the Hawaiian Board at Lahaina, and Rowland B. Dodge, pastor of the Wailuku Union Church and agent for the Hawaiian Board for central and eastern Maui, was formed at the suggestion of Mr. Judd. Three meetings have been held. At the first meeting and in portions of two other meetings Mr. Bowdish

read his thesis, "Glimpses of Personality as Seen in Some of Jesus' Typical Interviews," which he wrote at Hartford Theological Seminary for the degree of Master of Sacred Theology. The paper was a most interesting digest of the subject, and was worked up entirely from the Biblical material. The study was inductive, and raised many interesting questions in the minds of the other ministers who heard it. Considerable discussion followed the presentation of portions of the carefully written essay. The plan of the meetings is for thoroughgoing study of theological themes, careful reviews of books, and discussions of modern problems in the religious field. Mr. Bowdish has made a valuable contribution to the work the Union Church ministers of Maui have undertaken.

The pastor's subject Sunday morning will be: "A Good Man." At the evening service the pastor will give another sermon in the series on "The Home." The special theme for Sunday evening will be: "The Old Folks, or the Mothers-in-Law and the Fathers-in-Law."

The Epworth League service will be led by Miss Helen Burton. It will be Epworth League "Tag Service" and will be of special interest.

Ours is a people's church. People from every walk of life will find a cordial welcome awaiting them at all our services. You will find here a beautiful, well-ventilated church building, a home-like atmosphere, good music by a chorus choir, evangelical preaching, and inspiring and helpful devotional services. Tourists and settlers, strangers and the well-known, mallikins and kamaainas, are all alike urged to enjoy all the privileges of the church. "Come thou with us and we will do these good."

"HOME OF TRUTH."
(NEW THOUGHT.)
Christian Healing and Teaching.
1220 Kapiolani street, near Beretania avenue.

Mrs. M. M. Hunter-Jones, minister.
Sunday service, 11 a. m. Subject: "The word, made flesh, and the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." — St. John 1:14.

Thursday, 8 p. m., a class for "Bible study" has been started. This class is studying the Bible from the standpoint of "practical Christianity," giving the students instruction how to practice the teachings of our Master Jesus the Christ, carrying out the divine command "Be ye doers of the word and not hearers only, deceiving your own selves." All students who wish to join this class, are requested to bring their Bibles, notebooks and pencils with them, as this is a class of serious study, to be applied to the daily life. All who wish to join this class will be most welcome. All who suffer in body, mind or circumstances, will find healing for all these false conditions in the teaching of "Practical Christianity." The same healing which Jesus Christ performed, is being demonstrated in our work in the home, fulfilling the promise of Jesus, "Ask what ye will, in my name, and it shall be done unto you."

A metaphysical library is connected with the Home, which is open daily from 10 a. m. to 5 p. m.

A cordial welcome is extended to all.

THE CHRISTIAN CHURCH.
David C. Peters, minister, residence 6th avenue, Kaimuki, telephone 3797.

Office hours at the church, Alakea and King streets, 12:30 to 2:00, Monday, Wednesday and Friday. The Bible school opens at 9:45. The morning sermon at 11 tomorrow will be devoted to the interest of Christian Education. The young people of the church, hold a meeting at 6:30 to which they invite especially strange young people. The evening sermon at 7:30 will be evangelistic pointing out the source of some of men's troubles and indicating the remedy.

The attention of the men of this church is called to the Men and Religion Forward Movement meeting next week, and the treat in store.

FIRST CHURCH OF CHRIST, SCIENTIST.
Sunday, January 19, 1913. Subject "Life."

Chicago consumed 225,000 fewer barrels of beer in 1912 than the year before—a great advantage for the Prohibitionists—only it was because cool weather began early this year that the consumption fell off.

Men and Religion Forward Movement Smith and Robins' Campaign

WHAT IT IS

A World Tour of International Leaders in Religious and Social Work.

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WHEN?

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